1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

The loom products had little variety: coarse, thin cotton blankets of small size, a skirt for a girl during her puberty rite, men's belts, old men's headbands, and the binding bands for cradles were all they had. The cotton blankets served as bedding: they may sometimes have been used to draw over the shoulders but they were certainly not a part of the ordinary costume. The poncho was unknown and cloth was never deliberately cut to make a garment. All of the articles were made of cotton yarn. The blankets were plain, except such as may have had a decorated selvage; the narrow bands invariably had designs.

The weaving art is now moribund, only cradle bands being made and but few of these. Hence it is difficult to get wholly adequate information. With the aid of a make-shift loom we attempted to get a description of blanket weaving from old Kutox, but he, nearly blind and with crippled fingers, could not demonstrate at crucial points. Last Star, who had himself never seen weaving, gave what must be an essentially correct account of blanket weaving. On the other hand, thoroughly adequate information on the making of cradle bands was had from Mary Juan, a young and skillful weaver, who wove at my request.

Bartlett's information on Pima and Maricopa confirms mine.

"Cotton is raised by them, which they spin and weave. Their only manufactures consist of blankets of various textures and sizes; a heavy cloth of the same material used by the women to put around their loins; and an article from three to four inches wide, used as a band for the head, or a girdle for the waist. The blankets are woven with large threads, slightly twisted and without any nap. They are made of white cotton, and are without ornament of colors or figures, save a narrow selvage of buff. . . . The operation, of course, progresses slowly; and from the length of time consumed in spinning and weaving, they set a high price upon their blankets, asking for these ten or twelve dollars in money, or a new woolen blanket of equal size. The weaving is generally done by the old men."

Bartlett's illustration shows the weaver sitting on the finished portion of the blanket he has under way.[6]

Loom products were considered quite valuable, especially the cotton blankets. These were about the size of our small bed

[6] Bartlett, *Personal Narrative*, II, 224–26.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

element was devil claw (martynia: gwŏxtŏ'n, both plant and seed pod) on the base and split willow on the sides. The base was always made of devil claw, which, being tough, would stand dragging across the ground. The number of split tules in the foundation was ordinarily not counted, but if a finely sewn basket was desired, these were five. Naturally the slimness of the coil would depend on how thin were these tule elements. Ordinarily the width of the coil was about the same as in Pima baskets, i.e., about one-quarter inch. They preferred to weave them of such fineness because they were valuable: "they took so long to weave." A finely woven basket wore well. The attitude was that if they troubled to make them at all, pain should be taken to make a close fabric. Designs in black devil claw appeared on the sides. These were similar to some employed on Pima bowl-baskets, and were arranged in two encircling bands, one above the other.

Coiling of the base was in a clockwise direction, sewing on the edge farthest from the basket maker (the inside of the basket facing up), the free end of the foundation protruding to the right. This was continued up the sides, i.e., working on the far edge in a clockwise direction, the basket standing upright. A left-handed worker coiled in the opposite direction. The sewing was done with the aid of an awl. Basket coiling was called hapo'vŭk (or hapu'vĭc), which was an alternative name for weaving on the loom.

Such burden baskets were called iyal,ĭpai'ic, "mesquite basket," because they were primarily intended for use when gathering that fruit. When the basket was packed full of the beans, short sticks were inserted between them and the sides in order that an overload could be piled above. This was carried on the head supported, like a pot, on a ring made of the inner bark of the willow. The basket lacked loops and was not carried with a pack strap.

The netted carrying frame of the Pima and Papago was not made.[16]

[16] Bartlett stated that both Maricopa and Pima used this frame, but he was certainly mistaken (*Personal Narrative*, II, 236).

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

RY P 286 stretched upon the ground by means of stakes. Each alternate thread of the warp is passed round a piece of cane, which, being lifted, opens a passage for the shuttle in the manner of a sley. The operator sits in the fashion of a tailor, and, raising the sley with one hand, with the other passes the shuttle, which is simply a pointed stick with the thread wound upon it, between the threads of the warp. The work is beaten up after the passage of each thread by the use of a sharp smooth-edged instrument made of hard wood. The operation of course progresses slowly; and from the length of time consumed in spinning and weaving, they set a high price upon their blankets, asking for them ten or twelve dollars in money, or a new woollen blanket of equal size. The weaving is generally done by the old men.

P RY 286 291 The head-band or girdle consists of a white ground with a variety of figures of red, blue, and buff. The figures are angular, and, though they present a great variety, are all of one general character. The colored portions of these belts are made of wool, and the colors are quite brilliant. On examining the patterns on these bands, one is struck with their general resemblance to the figures on the ancient pottery found among the ruins of this country, a comparison with which will be made hereafter.

RY P 323 415 The pottery made by these tribes is all red or dark brown, the latter a blending of black and red. The articles made are very limited, though, perhaps, quite sufficient for their wants. In fact, they are the same as those made and in use by the Mexicans. They consist of ollas, or vases, of every size, the largest holding

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

Some have long strings of sea-shells or parts of shells, which are highly prized. I tried to buy some of them; but the only man at all disposed to sell asked me five dollars or a pair of blankets for a few strings, a price so extravagant that I declined to make the purchase.

The women carry their infants in cradles similar to those of other Indians. I have seen them in camp with a basket of green corn on their heads, and on the top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body. Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women.

The Indians were much amused by Dr. Webb's collection of insects, reptiles, and small mammalia, which were preserved in bottles or hanging about our tent. I told the boys to go out and collect for us any curious insects, lizards, or snakes they could find, and that I would reward them for so doing. Instead of letting the boys go, the men, in the belief that they would be well rewarded, went themselves, and in a few hours came very earnestly to my tent with a few grasshoppers and crickets. Although utterly valueless, as containing nothing new, yet Dr. Webb graciously received them, as an encouragement to prosecute their zoological researches further, at the same time informing his new recruits that lizards and horned frogs, which abound on the plateau, would be most acceptable. They now set off again, and we hoped something better from this second effort. About an hour after, some half-a-dozen sturdy fellows marched to-